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LOOKING AT THE THINGS OF OTHERS.

MRS. J. L. MCGERVEY, Xenia, Ohio.

A brief sketch of Miss Mary Reed, a missionary of the M. E. church, among the lepers stationed at Chandag Heights, Pithoragarh, Kumaon, India.

MARY REED was born in Beckets, Ohio; was educated at Worthington seminary and afterwards taught five years at Kenton. While teaching there her call to missionary work came. Her parents were deeply religious, and she had been trained in the "nurture and admonition of the Lord." She offered herself as a missionary and was sent to India in 1884. She was given zenana work at Cawnpore, meeting with success. The climate, however, did not agree with her, and for a time it was feared she would have to return home, but she bravely held on and was placed in charge of the girls' school at Gonda. She suffered much from want of health, and after five years returned home and entered Christ's Hospital, Cincinnati.

While recovering at the hospital from a severe surgical operation, she found indications of leprosy. Her finger had been paining her for sometime, and one day as she lay on her bed in the hospital, tapping her finger on the counterpane to lull the pain, and thinking of God's dealing with her in her past life, a voice seemed to say to her, "The trouble with your finger is leprosy. You must return to India and go at once to the asylum for lepers at Pithoragarh, and devote the rest of your life to teaching the poor lepers who are inmates of that place." Up to that hour the thought had never occurred to her that her affliction was leprosy. When the surgeon called she told him what had passed in her mind, and that she felt that the trouble with her finger was caused by leprosy. The surgeon tried to dissuade her from taking such a serious view of her case, and said he had never seen a case of leprosy, but that he would look up medical authority and see her the next day. When he returned, a glance at his face showed the conclusion to which his study had brought him. He was hardly able to suppress his tears when he told her he feared she was right. After consulting with other eminent physicians he was compelled to admit Miss Reed was not mistaken. To make sure, she was sent to an expert at New York who had seen many cases of leprosy, and he

confirmed the statements of the other physicians. She was not crushed by the news, but seemed to accept her mission as if assigned her from on high, and soon began plans for her return to India.

Miss Reed had written her parents that she would have to return to India much sooner than she expected. When she met her mother, in the course of conversation, she told her she had resolved never to kiss anyone, in order that her mother might not think it strange if she left her without a parting kiss. The farewell was spoken, the last embrace given, and dear Mary Reed bade adieu to her sorrowing mother, knowing she would never see her again in this world. She hastened to India, stopping in London long enough to consult a physician who was good authority on Indian diseases. He confirmed the statements of the American physicians. She proceeded at once to her field of work at Chandag Heights, three miles from Pithoragarh. This mountain district is one of the fairest places on the earth, but has the reputation of being one of the worst spots for the dread malady. Letters from Miss Reed disclose how wonderfully she is sustained by God's grace, and how wonderfully he helps her through it all. Miss Reed is supported by the Cincinnati branch of the Woman's Foreign Missionary Society of the Methodist church, from which she first went to India. Perhaps no better compliment to Miss Reed's lofty Christian character and acceptance of God's will can be found than in the high esteem in which she is held by her friends. The following is an extract from a letter written by Dr. Sheldon in Miss Reed's bungalo: "As I am writing Miss Reed is sitting in the same room. I stop and look at her. She has on a blue dress with white spots. Her abundant hair is coiled on top of her head. A smile is on her face as she writes—a sweet, peaceful face this morning, with no trace of the disease which formerly showed itself in a spot on her cheek. Her face is sometimes troubled, but only for others' sins and short comings, as all soul-winners and soul-builders will understand. She looks well." We append the following letter:

"In all their affliction He was afflicted, and the Angel of His Presence saved them; in His love and in His pity He redeemed them; and He bare them and carried them all the days of old." Is. 2.

CHANDAG HEIGHTS,
PITHORAGARH, KUMAON, INDIA.
August 22nd, 1896.

DEAR SISTERS AND FRIENDS OF OUR BELOVED W. F. M. S:—

Greeting and loving gratitude from a heart filled with praise and thanksgiving to Him who has still "crowned with loving kindness and tender mercy" her whom He thus continueth to bless in answer to your prayers. He has been so tenderly gracious to me, has shown such gentle, faithful loving-kindness all along, that I go on my way sure and glad, taking strength and health as precious gifts from Him "whose presence is salvation." Most marvellously is He fulfilling His gracious words, "I will do you no hurt."

I can only give you an outline of the different phases of work for Him in which it is my privilege and joy to be engaged heart and soul. Aside from the special work of caring for and teaching the flock of poor suffering ones, which has varied in numbers from 80 to 90 this year, I have been very busy and happy in itinerating and district work, in which are engaged six evangelists and teachers, beside my six dear Bible women; and in addition to superintending and helping them in this village work, five boys' schools are being opened, and these will be centers of light in needy neglected corners of this vineyard.

I have expended more than 100 rupees (more than $30.) for books, gospels and tracts, which it has been a great joy to

me to sow broadcast. Are there not a goodly number of boys and girls in America who would like to have a share in this seed sowing? And may I look for help from them before the closing of this year? And now before closing this letter I want to assure you that the loving messages your letters bring are real blessings, for which I am deeply grateful to you and to Him who puts it in your hearts to send me such cheer and help.

May God's richest blessing rest upon each member of our beloved society, and may He, through us all, hasten the day when we shall gather with those He gives to us at the marriage supper of the Lamb.

Yours in His love and service, one of your missionaries, MARY REED.

LEPER MISSION CONVENTION.

ON December 3rd, the Third Annual Convention of the North American Auxiliaries of the Mission to Lepers in India and the East, was held in the Young Men's Christian Association Hall, Toronto. There were delegates from a number of the Canadian auxiliaries, and reports were received from auxiliaries in Canada and the States who were unable to send representatives.

Mrs. Watt gave a short address, emphasizing the great needs of the work, especially at the present time, when the famine in India is causing the leper asylums to be besieged by great numbers of starving lepers. Not only were the lepers outside of the asylums feeling the effect of the famine, but those missionaries in charge of asylums were being placed in very stringent circumstances to know how to provide food for the inmates, and it was getting a problem in some cases whether they would not be compelled to turn them out to beg for their living if more funds were not forthcoming from the home countries. It was necessary, then, that all interested should do their utmost in the interests of this mission.

The Rev. Mr. Craig, of Cocanada, India, followed, giving some personal reminiscences of lepers he had met. One instance was that of the captain of the boat, a native Christian. As it was his duty to provide a supply of drinking water for everybody, they felt it was unsafe to allow him to continue in his position, and had to send him off when leprosy developed. Another instance was that of a young woman who came to their compound, and who had run away from her husband because he was a leper. They were unable to keep her, so the friends forced her to go back to her husband, and she took the first opportunity of running away from him altogether. When handling money in India, missionaries feel like being very careful, and wash their hands very often, because they cannot tell what leper may have been handling the monies passed to them in change.

The closing address of the afternoon was by Miss Lila Watt, of Guelph. Her subject was, "What is Our Part in Canada in the Work of the Mission to Lepers?" She held that it was to see "that Christian people in Canada are awake to what the Lord is doing through the mission to Lepers," and a still more important thing—"to lay the needs of this mission before God in prayer."

In concluding, she spoke of the untainted children of leprous parents, and the successful attempts made to prevent the children from becoming victims to

the terrible disease which had fastened on the parents. She quoted from one missionary: "Perhaps the saddest of all sad sights that the eye of man can behold is to see a bright, innocent child fondled in the arms of a leper mother, and being fed from hands which are masses of corruption, and yet thousands of such sights are every day to be seen in India."

Bishop Sweatman gave a short address on "The Need of a Mission to Lepers, and the Advantage which such a Mission is to other Missions." At the present day leprosy was on the increase, even in Christian countries, and there was talk of an international commission on leprosy to see what steps could be taken to check the spread of this terrible disease. In Norway and Sweden, also, there were a large number of lepers, and therefore any mission that was seeking to check the spread of this disease should have a claim on all Christian people. At the same time, it was not so much the temporal needs that were the greatest claim this mission had, but the spiritnal needs of these lepers. In India and other Eastern countries we must remember that comparatively few have ever even heard of Jesus; and so these dying men and women are truly without hope, either, for this world or the next, unless the missionary goes to them and teaches them of Him who had compassion on the leper, and came to save him.

One says: "I know no better way of doing real missionary work than through a leper asylum."

Another writes from Japan, in asking aid to put up a leper asylum: "The few Japanese who know of our desire are full of approbation. One of our Christians said to me: 'It will do more for Christianity in Japan than anything that has been done. My people can argue as cleverly as your people about religion, but they know nothing of such love as this.' The garrison doctor is a Budhist, but he says, 'Only Christians would think of such a thing.'"

Mr. Bailey, in a speech at London, Eng., says: "This work is having, indirectly, a very marked effect upon Christian work generally. I myself have had the natives come to me and speak about it, and say that this work of preaching to the lepers and caring for them was something tangible, something they could see and understand. God seems to have set His special favor on this form of work."

Fraser Campbell says that work among lepers is more quickly fruitful than any other kind of work in India.

They make fine Christians. A missionary says of one at Allahabad: "He is one of the happiest Christians I have ever met. His toes and fingers are slowly wasting away, and as the struggle between life and death goes on in hand and foot, he suffers at times so intensely that one cannot look on unmoved. And yet I have never heard a murmur from him; but over and over have I heard him, in the midst of his sufferings tell of the great love of God in Christ to him a poor sinner and leper. His life is one of the best evidences of a living Saviour that I know."

Of another a missionary writes: "It was quite an inspiration to me to sit in my study and talk with poor, mutilated Padiga, who praised the Lord for His dealings with him, and rejoiced in his sufferings, as they had been the means of leading him into the service of such a blessed Master. Another leper said of him, 'He is a God-like man.' It is not usual for us to think of a deformed, scarred, diseased leper as being a God-like man, but there was a divine peace so manifest in all his demeanor that one forgot the frail, diseased flesh in the

God-likeness of the man."

The following quotation, from Mr. Leonard Rurki, illustrates this subject: —"I distinctly remember my first visit to the lepers. On a little mound by the roadside were eight or ten wretched human beings, in such a pitiable condition that it had the two-fold effect of first making me sick and then of causing such a deep pity for them that it has never left me, and never will. I see them now, with matted hair and unwashed bodies, crusted with dirt, clothes that had not been washed since they were first put on (perhaps a year previous); here, a toeless foot sloughing; there, a fingerless hand, literally a festering, running sore. Here, a bloated face and swollen ears; there, two holes that once had eyes in them; there a nose eaten away. The stench was too much for me, and nature shrank, saying, 'Room for the leper, room!' Yet, with a cry to God, I controlled my feelings and preached to them Jesus; then, hastily supplying their bodily wants, sped away, and, for days after, could not forget the sights and smells."

Dr. Sims (of Bond Street Congregational church), says: "Leprosy was very common in England years ago, and it was only owing to the action of the Christian church in providing asylums for the lepers that we enjoy immunity from this disease today. When speaking of leper asylums, we must not imagine any palatial buildings, but simply groups of huts put up as inexpensively as possible, and in each as many lepers were housed as space would accomodate. The provision made for these lepers was also of a very inexpensive nature, the allowance being one pound of rice and three pice per day, one pice being equal to three-eighths of a cent; yet the lepers considered themselves very generonsly dealt with, indeed, and were exceedingly grateful and happy in the asylums."

The last speaker of the evening was Dr. Buchanan, who has spent a number of years as a missionary of the Presbyterian church in Central India. When he went to India he had never thought about meeting with lepers, but in the city of forty thousand inhabitants to which he was assigned he found there were many such. The lepers never came down to the dispensary because they would not be allowed to mingle with other people; they were outcasts, driven away to waste away, to die and become food for dogs, as many of them did; yet these lepers were our brethren, and cared for the same Christ. While there was a hospital at Ujain, there was no asylum, and no land to put up an asylum on; so he used to allow these lepers to gather at the back of his dispensary in the morning, and what a sight it was to see those deformed creatures assemble there to hear the message of eternal love! Nothing could be more affecting than to hear their sad, sepulchral voices singing the hymns, yet he had no doubt they ascended as sweet incense before the throne. They came every morning to be taught, and there was often an empty place among them, one having died in the night, down by the riverside. He spoke of what an influence for good this work had among the native Christians, how they at first hung back, but afterwards vied with each other in serving the lepers. Nothing was too good for the lepers. It was necessary to use separate surgical instruments for the lepers from those used on other patients, and his supply was not equal to this double demand. "One poor leper came to me one morning suffering terribly from toothache and desired me to pull the tooth out. I was obliged to explain to him that as I had no forceps except those in general use I could not do so;

but next morning he returned, bringing in his hand a pair of blacksmith's tongs, and with these I managed to pull the tooth." When he came to take leave of the lepers they set up a great wail. They had no clothing to cover them, no house to shelter them, and were likely to perish with cold if deserted by the missionary. He explained to them his longing to get funds to supply their needs, and that he was going away hoping to be able to do this when he came back; though he was going away, yet they had a friend who loved them still and was always with them.

When he asked those who were now Christians to stand, the whole twenty-four lepers arose.

In closing, Dr. Buchanan sang in the native dialect a verse of the hymn that these lepers sang, the title of which is "Jesus Christ has saved me," and said that though he did not pretend to be a singer, and though the lepers did not pretend to be singers, yet he thought the music of that hymn entered heaven.—Ex.

EUROPEAN LEPERS.

"To live a life half dead, a living death,
And buried; but, O yet more miserable!
Myself my sepulchre, a moving grave:
Buried, yet not exempt,
By privilege of death and burial,
From worst of other evils, pains and wrongs:
But made hereby obnoxious more
To all the miseries of life."—*Milton*.

HOW many of our readers are aware that these words of the poet may be well applied to one million of our race who are alive on earth to-day. In India alone there are said to be a half million lepers, and in China and Japan half a million more, and this disease is just the same terrible, incurable leprosy that we read of in our Bibles, and in these countries it is still true of those afflicted by it: they dwell alone without the camp.

Regarded by their relatives as already dead to them, the afflicted one, mother, father, son or daughter, is turned adrift and left to wander about in the most pitiable condition imaginable. One, who has been an eyewitness, describing them, says: "Their hands and feet drop off bit by bit, joint by joint, until they have nothing but the bare stumps left. As they are unable to work for themselves, they have to eke out their living by begging from door to door, and take whatever is thrown to them—and *thrown* to them it often is as if they were dogs. When too ill to totter along on their poor stumps they sometimes lie down and die from exhaustion. The disease attacks them generally in the hands and feet, and often in the nose and face. The bridge of the nose falls quite in, and gives them a most forbidding appearance. During the rainy part of the hot season they are attacked by swarms of flies, and as they are often so helpless as to be unable to defend themselves against them, these flies blow upon them, and then maggots form in their wounds. Oh, you can scarcely conceive the awfulness of this." We might quote still more harrowing details, but enough has been said to show our readers the terrible suffering these poor afflicted ones have to endure, and we must remember that, considering themselves accursed by the gods and having no knowledge of Jesus, the future for them has only more dread than their present sufferings. Surely no mission could be more blessed than the one that takes up these poor outcasts, provides them with huts for shelter, binds up their wounds, and, above all, teaches them of Jesus, the lepers' friend. As none of the church missionary societies provide their missions with

funds for this purpose, a distinct mission was formed over twenty years ago by Mr. Wellesley C. Bailey, himself a missionary among lepers in India, having for its object the supplying of funds to any missionary who, having lepers in his district, was desirous of providing asylums for them. This work has gone on and prospered, till now funds are given to over 40 different stations in India, China and Japan, where missionaries of twenty different societies are engaged in this work. One important feature of this work is that of providing homes for the young children of lepers, in order that they may be kept separate from their parents, and so escape the disease themselves, and this work has been especially encouraging. Still another departure is desired to be made, and that is to provide a home for European lepers; we give the following extracts from a letter:

"You who have such untiring sympathy for Hindustani lepers would be shocked, indeed, to see a refined lady and intelligent Christian American woman suffering thus.

"Miss Reed's home at Chandag is a sweet little home, standing on the crest of the hill, which by-the-way is over 6,000 feet above sea level. From it towards the east she has a good view of Pithoragarh and the valley in which it lies, and again towards the west, of a lovely valley in which lies Bans. The views of the eternal snows she has are also most exquisite. The home, though small, is comfortable. In it are scattered in a most tasteful manner the loving gifts of many dear friends who are deeply interested in her welfare, and who, I am sure, if they could but meet Miss Reed, would be inspired by her wonderful, bravery and Christ-like devotion. It is a great source of strength and encouragement to her to know that so many of the Lord's people are so interested in her, and the work she is trying to do for the Lord Jesus amongst the lepers at Chandag.

"There were seventy-three inmates in the Asylum when I visited it. Within a radius of about ten miles there are probably not fewer than 500 persons suffering from leprosy, and it is Miss Reed's aim to get all these under the shelter of the Asylum. She employs a native Christian brother to visit the villages, in order to persuade the suffering ones to come into the Asylum, and no doubt in time there will be a considerable increase in the number of inmates."

—*Ex.*

SYSTEMATIC AND PROPORTIONATE TITHE-GIVING.—THE BENEFIT.

Read at the meeting of the W. G. M. S., Erie, Pa., May 1896, by Mrs. A. S. Vincent.

THE subject given us is one of vital importance to every Christian; first, because in accordance with God's divine plan and for the glory of His cause; secondly, because it is for *our good*, as well as for his own glory, that spiritual and temporal blessings are showered upon us if we heed the divine injunction, "*Bring ye all* the tithes into the storehouse and prove me now herewith saith the Lord of Hosts if I will not open the windows of heaven and pour you out such a blessing, that there shall not be room enough to receive it."

If there are any two verses in God's word that should be linked together and welded into an inseparable union, it is John 3, 16, and Malachi 3, 10. In the one God's plan of salvation, the greatest conceivable blessing to the human race, is expressed in language sublime, and yet so simple that a little child may understand, and the other, in language just as plain and easily understood, is God's

covenant with those who have been redeemed through his only Begotten Son.

There are a vast number of professing Christians to-day who are trying to ease their conscience, in their method of giving to the Lord's cause, by saying that the tithing rule was abolished with other ceremonial laws, but the intelligent seeker after the truth will learn that it was no more abolished than were the ten commandments, or any other laws that were for the good of mankind. Many of the ceremonials of the children of Israel, which were given them of God by his servant Moses, were only types and symbols of the true. Worship gave place in the new dispensation to the simple rites of Christ and his Kingdom but it was never intended that our hearts should be seared and calloused by such a conclusion in regard to the tithe. Does not Our Lord say, "Freely ye have received, freely give?" In addition to the tithe God's people of olden times gave gifts of great value in free will offering. These gifts were made largely by great personal sacrifice and as types of the infinite sacrifice that was in the future to be made for them. But for us this sacrifice has been made for nearly the 1900 years we have basked in the light of the Christian era, and have been receiving the benefits and privileges of the Gospel. They "saw as through a glass darkly;" we see face to face our Risen Lord and the blessing he has brought to humanity. O, sisters, is it not too true that only in a small degree do we appreciate Christ's great sacrifice for us, as the fact that everything we possess is a gift of our loving heavenly Father? Christ could have in the infinitude of his power and greatness brought all the world to his feet without our assistance, but he has graciously permitted us to be co-workers with him, and has devised a plan by which each one may give systematically and proportionately of his substance for the furtherance of his Kingdom. Christ makes use of us because he loves us, and because he would have a bond of sympathy exist between himself and us and the lowest of souls that through our instrumentality are brought to him. Often, when I am about my daily duties, my little boy, not yet three years old, will run to me with eager face and loving heart and say, "Let me help mamma." All mothers know that these childish endeavors are a hindrance rather than a help, but I accept the loving offices of his little hands and willing feet, because I love him and want him to love me, and feel that he is a necessity to me. So would Christ draw us to Himself in reciprocal love.

O, if we could but take God at his word; if we could realize that by this covenant God has made us stewards of that portion of his goods that have come under our control and that he *will require at our hands* that which is due unto him. O, what blessings would come to us, if we, like dutiful children, would be obedient to our heavenly Father's command—blessings such as those who, like wayward children that only render such obedience to their parents as it pleases them, have never known or are able to comprehend. We know that it is natural to the carnal heart to cling to all that is within our grasp and covet the possessions of others. In this covenant we see the wisdom of God's plan. He commands it of us, that he may break the fetters of our selfishness, and yet the marvelous blessings he bestows makes *us* the beneficiaries.

This tithing system is not peculiar to the Christian religion. The heathen devotees of every religion in their blindness, in their zeal, out of their penury, lay their offerings of a tenth or more at

the feet of their deities. They believe that those who pray the most to their gods receive the most from them. It has been verily true, what an eminent Divine of this country has said, that "we Christians remain the only incurable infidels, and we refuse to pay God for that which, by a universal decree, he has rom the beginning reserved to himself. We have robbed God in tithes and offerings, and are doing it year by year, and just as surely do we fail to get the blessings that are promised, "unto such as keep his covenant and are stead-fast in his way; unto those who still remember His commandments to obey."

Nevertheless the time of the restitution is surely coming. Behind right is the omnipotence of might, and it will ultimately prevail. It gladdens the heart of every truly consecrated Christian to see the onward march of this great religious reform. Like the old, old story of Christ and his love, it is gradually spreading and gaining upon the heart and mind of God's people. In our own beloved church there has been a great awakening, and I trust that ere this tithing decade shall have been completed, a new era will have dawned, and we, like Israelites of old when they came back to God in penitence, and were restored to his favor, shall be enabled to do an hundred fold more toward spreading the Gospel at home and abroad.

O, how the hearts and faith of our devoted foreign missionaries would be strengthened and their working force be multiplied, and how, in every city and town in the homeland, could we gather lost sinners into a United Presbyterian fold, if every member would pay what he or she owes into the Lord's treasury. I know there is not one in this audience who practices tithe giving but can testify with me, that "He is faithful that has promised," and that his spiritual blessings are such that they broaden our sympathy and enlarge our hearts toward every goodwork; and in regard to his temporal benefits, that nine-tenths with God's blessing will go farther than ten tenths without it.

Not long since a young lady told me that, at the Columbus Convention last August, she was converted to the tithe paying plan and pledged herself to fulfil this duty as required of her. It really seemed a difficult task, as she had no income except from her father's purse as he supplied her needs from time to time; but she told me that last fall when he gave her ten dollars to buy a new dress, which was scarcely enough for the purchase she desired to make, she bravely laid aside one dollar from the sum, and went to make the purchase. She was delighted to find a *practical demonstration* of the Lord's promise in the fact that the merchant voluntarily threw off *more* from the regular price of the dress goods and trimmings than the one tenth she had deducted. She had the same experience in regard to a hat; after deducting a tenth from five dollars she found a prettier hat for four dollars and a half than she had before admired for five dollars. Such, I doubt not, would be the testimony of every tithe-payer who has given the matter serious thought.

Now, dear sisters, if there be any here who have not put into practice this obligation of paying the tithe, may you, and may we all, make Jacob's vow our own: that "if God will be with me and will give me bread to eat and raiment to put on, then shall the Lord be my God and of all that Thou shalt give me, I will surely give a *tenth* unto thee."

The Congo river is about fifteen miles wide near its mouth, and sends a great volume of water miles into the ocean.

Extracts From Thank-Offering Essays.

(Furnished by Thank-Offering committee.)

The Thank-Offering Box.

Although but a mere bit of pasteboard with a scripture text upon it, it is a silent call to us to return thanks to a loving Father. Can this box be called a precious gift? Ah, yes! since into it we place the overflow of a grateful heart.

* *

In our race for wealth, in the pursuit for pleasure, and in looking after our temporal welfare, we often take too little time to think of the wonderful significance of this little box.

* *

If we would only let our hearts and our pocketbooks respond to the touch of the Divine finger of love, these thank-offering boxes would be rent wide open with coins, each one sacred to the giver.

* *

When we begin to watch for blessings to be thankful for, many will be found which have hitherto been passed unnoticed, and with the offering dropped into the box will go up many a prayer of thankfuluess, and to others will go forth many a kind act that come only from a loving, grateful heart. Then into our own lives will come a strange peace and joy, which is one of God's greatest gifts to man.

* *

When the blessing of an every day thank-offering box is felt, thank-offerings will no longer be a—"once a year" service by the individual. The box will no longer stand hidden with dust; it will no longer be a forgotten treasure, but it will stand in the best place in the home, and into it will be given the daily thank-offering of a blest family. K. A. H.

College Springs, Iowa.

Why I Should Give Thank-Offerings?

1st. For my own spiritual benefit. If I withhold my offering, God will find some one else to fill the corner I have left empty: this work does not suffer, but I lose a blessing.

2nd. To obey God's command. There is no reward without obedience.

3rd. To show my gratitude for blessings received.

4th. To do honor to God's name. In what more beautiful manner can we glorify God than by giving Him "the sacrifice of thanksgiving?"

5th. To show where my interests are. If I put but little into Lord's treasury, my interest will be correspondingly small.

6th. Because all I am, and all I have, belong to God. I am only His steward, and should make returns.

7th. To follow Christ's example. He gave His all, even life itself, for us. May we not ask ourselves, "What fit return, Lord, can I make."

8th. To help others enjoy blessings such as we enjoy. The most welcome praise we can hope to receive in all coming time from the Master is, "Inasmuch as ye have done it unto one of the least of these, my brethern, ye have done it unto me."

9th. As a safeguard for the future. No promise is given to those who withhold their offerings from the Lord, but many blessings are promised to those who give cheerfully and liberally.

MRS. S. B. L.

Columbus, O.

Thank-Offerings Viewed in a Spiritual Light.

A sincere Thank-offering can only spring from a true, devoted heart. It must be guided and directed aright by the Holy Spirit in order to find acceptance with God.

The Spirit being the originator of all true emotions and holy desires, He is to be looked to as the source of a Christian Thank-offering. We should always have His influence felt in our hearts

when we present our offerings: 1st, To intercede for their acceptance; 2nd, To bring blessings to the giver; 3rd, For spiritual power in their usage.

* * *

The very nature of the Thank-offering and the goodness of the Deity to whom it is offered, is enough to convince us of the neccessity of such an offering. What have we not to be thankful to God for? What did we create, or by the word of our power, form and fashion for ourselves?

* *

What can be more authoritative on the importance of giving Thank-offerings than the command, "Come into His courts and bring an offering with you." When God says, "It is a good thing to give thanks," we must believe it is also a good thing to give an offering as a token of thanks.

MR. G. H. McC. (16 yrs old.)

New Castle, Pa.

A Lesson of Thankfulness.

The following article, prepared by Mrs. A. P. Burchfield, is published by request. It teaches a lesson of thankfulness even for sorrows and trials and as she "passed beyond" since the last annual thank-offering, it will be read with special interest and profit.

"We present our Thank-offering from a chastened Spirit." Paul tells us, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby." Our Saviour's words to His disciples, on the night He was betrayed, whom with hearts filled with sorrow at the announcement of His leaving them, He comforted by saying, "Peace I leave with you; my peace I give unto you, not as the world giveth, give I it unto you. Let not your heart be troubled neither let it be afraid," should comfort us as tonight as we look back over the year that has just closed, and recall the faces of those who were with us, taking part in our thank-offering service one year ago, but who are tonight in the realms of glory, singing the song of Moses and the Lamb. Though the parting to us has been sad, and our lives made lonely by the parting, our ears can catch the voices from above saying, "These are they who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Therefore are they before the throne of God and serve him day and night in His temple, while we may tarry a little longer and be permitted to come with thank-offerings of praise for mercies received, and for trials of our faith which bring us close to our trustful Heavenly Father, who knoweth what is best.

Although we may have been chastened by His hand, was it not to draw us nearer to Him, that we could feel the grasp of our Saviour's loving hand, and hear Him say, "I will not leave thee, I will not forsake thee?" Can we not then be thankful for our chastisements? If we are children of God will we not be drawn close to Him, as one by one our loved ones are taken from our homes? How few there are in this house who have not some loved one in that throng, whom no one can number, who are even now joining in our thank-offering of praise around the throne of God! How much we are like the tapestry weavers, who work day by day weaving with the wrong side towards them, always seeing the knots, ends, tangles, and rough places, never once seeing the pattern until the work is done; then they behold for the first time the beauty of color and design, perfect in every part. So our chastisements have the same effect upon our lives, making in us that perfect likeness of Him whose life was a life of sorrow, and yet we are only complete in Him, for we know we shall be like Him;

for we shall be satisfied when we awake with His likeness upon us.

I have been asked to make mention of those who have left us, who have gone to their heavenly reward. Some I knew, others it was not my privilege to know; some there were unknown to any of us; mothers who have the cares of home and children whose voices we have never heard, but who were sending up petitions in their homes, and giving of their means to carry on this work for their Master whom they were serving, and to whom the Master will say, "Inasmuch as thou hast been faithful in the few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

There is one, however, whose name deserves special mention in our meeting tonight, whose memory is dear to us all —Mrs. T. J. Gillespie, General Secretary of our Junior work. On a Wednesday evening whilst we were gathered together for our prayer service she entered into rest. Her words, "I am tired and want to sleep" her Master heard, for angels were there to bear her spirit up to the throne of God. Her tired body rests, and we with the apostle can say, "If we believe that Jesus died and rose again, even so them also that sleep in Jesus, will God bring with him." Her work done, her joy just begun, she with all our loved ones are before the throne praising God day and night in His temple. We have read of the fishermen on some of the lonely coasts, how the men go out in the boats to fish while the women remain at home; that sometimes a great storm comes up and the fog rises so that they cannot see the shore, and the men do not know which way to pull their boats for land and home; at such a time the women and children, standing at the waters edge, sing their familiar songs, which floating out upon the darkened waters are heard by them, and hearing which their doubts vanish, and taking up the oars, they ply them with renewed vigor and answer back in songs of their own, which tell their loved ones that they have heard and are coming. Is this not true of many lives on earth? We are perplexed and tried, and do not know which way to go, but we have loved ones at home in glory; they are singing their songs on Heaven's coast. While we are moving in the mist, their voices heard by us will guide us home in safety. Let all who have departed loved ones listen for the calling songs, and even though we see the vacant chairs and miss the familiar faces, we may know they are at home with Him who loves them, and who has gone before to prepare mansions for them. So to all left in loneliness, or in trouble and bereaved, there is a rest at last in the presence of our Saviour.

"Is there a lone and dreary hour,
When wordly comforts lose their power,
My Father, let me turn to thee
And each thought of darkness flee."

How natural it is for us to be thankful when everything goes well with us; but we must remember the most dangerous time is when we have the greatest prosperity. We become so satisfied with ourselves that perhaps we think more of our gifts than we do of the giver, while our chastisements have the power of bringing us closer to our Saviour. Has it not been the experience of some of us that when we were shut up in our own room, and prevented from mingling in the affairs of life, we have enjoyed the sweetest communion with our dear Saviour? These afflictions sent to us by a loving father were needed, that through them we could have a more joyous spirit of thankfulness than would have been ours without them.

We are very much like plants. If

kept in the sunshine all the time, they would bud and bloom and perhaps not be appreciated. We need to be set aside, or put into some dark corner, that by these means we may come forth from our afflictions purified and made fit for the Master's use. To all chastened ones we can say: There is no lot on earth so lonely, no trouble so unshared, no fidelity so divorced from human help, but may find its counterpart in the life of the Saviour.

"Is thy path lonely? Fear it not, for He
Who marks the sparrows fall is guarding thee.
And not a star shines o'er thy head by night,
But He hath known that it will reach thy sight.
And not a joy can beautify thy lot,
But tells thee still that thou art unforgot;
Nay, not a grief can darken or surprise,
Swell in thy heart, or dim with tears thine eyes
But it is sent in mercy and in love,
To bid thy helplessness seek strength above."

Literature.

The Literature committee believing that many a good woman in our local societies is deprived of the breadth of vision in our missionary outlook that she might have were there a more hearty co-operation in the effort of the committee to circulate missionary literature, would earnestly ask the executive officers of our presbyterial societies to carefully read the following "open letter" from the pen of one of our Presbyterial Literature secretaries, herself an earnest worker who appreciates the value of a zeal according to knowledge.

MRS. E. J. MCPHERSON,
Gen. Sec. of Lit.

"Literature Secretaries of our Presbyterial Associations: I see, you are still in the minority; only about one third of our Presbyterials report a Literature secretary, and of these, thirteen names are given, but no address. No communication can be carried on between different secretaries in such cases. How is the General secretary to supply them with "catalogues of Literature" if no address is given? (These catalogues are carefully revised, and printed each year, for the use of the women of our church.) And who will see that these are widely distributed when no Literature secretary is at work in the Presbytery?

Who is to blame? I wonder if your Presbyterial Association sees the need of a thoroughly alive, earnest worker in this department of mission work; or having one appointed, have you given her a chance to exercise her powers? See to it that she has a copy of "Hints to Literature Secretaries," in which her duties are defined thus:

1. Secure the appointment of a Literature committee in every auxiliary society.

2. Endeavor, through them, to place a copy of our WOMEN'S MAGAZINE in every home.

3. Keep on hands a good supply of leaflets obtained from the Literature secretary of the W. G. M. S.

4. Arrange for and take charge of a Literature table at each meeting of the Presbyterial.

5. Keep on hands a good supply of leaflets, (the Presbyterial should supply the funds to buy her first stock of literature); then keep sending out catalogues until all are supplied.

How many members of our societies would use our literature and be grateful for its help if they only had a catalogue at hand (with the address of her Presbyterial Literature secretary written on it) from which to select a leaflet for each month, as they are needed to give her a better understanding of our work.

So many of our women are too busy with household cares to make careful research in a large volume to inform themselves on the subjects assigned for conference in the monthly missionary meeting; but a leaflet, of perhaps only a half dozen pages, will enable her to take part, or at least enjoy and understand, the subject discussed.

Then, there are so many helps, both for junior and senior workers; so many direct appeals to the uninterested that may be used to arouse them to an interest in missions.

"Sow the land knee deep in literature," is the war cry of the W. C. T. U. —a cry which we as mission workers would do well to adopt. Business men

act as though the road to success must be paved with solid blocks of printer's ink; verily, the children of this world are wiser than the children of light.

We may compare this department of our work to the good seed which a sower went forth to sow. Let us gather into our minds the importance of this work and plan to increase its power.

MRS. LAURA E. PAULL,
Jamestown, Ohio.

A Pioneer Missonary Society.

We are indebted to Mrs. Rutherford, of Baldwin, Ills., for the following, found in a bound volume of the *Monitor and Evangelical Repository*, touching the action of the Associated Synod of North America at a meeting held at Pittsburgh in 1839:

Report of the Massies Creek Female Missionary Society, which was on motion referred to the Committee of Missions.

May 6th, 1839.

REV. SIRS:

The Massies Creek, Greene County, Ohio, Female Missionary Society respectfully beg leave to address you on a subject which is intimately connected with the glory of the Church's Head, and the everlasting welfare of immortal souls, one in which we feel a deep interest.

The subject of missions to the heathen has, of late, engaged the attention of the females of this section of the country, and considering the advantages we enjoy from a ministration of gospel ordinances, we think it our duty to do something for the spread of the gospel among those who are destitute of the blessings we enjoy. It is a fact, well known to us all, that, by far the greatest portion of the human family have never heard of the Redeemer's name, and are in the depths of spiritual darkness, and, in the expressive language of Scripture, they are without Christ, being aliens from the common wealth of Israel and strangers to the Covenant of promise, without God and without hope in the world. Oh! how agonizing to think how many of these wretched beings are carried hourly to the gulf of endless perdition, without one ray of hope of a happy resurrection beyond the grave. When the Redeemer was about to ascend to his mediatorial glory he commanded his disciples: "Go ye into all the world and preach the gospel to every creature," "Go and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, and Lo, I am with you alway even unto the end of the world."

Our sister denominations are actively engaged in fulfilling his command. They have carried the gospel even to farthest India, and that too mingled with error; and shall Seceders be the last to go and preach the gospel in its purity, in order to counteract the error and mischief that may be done by false teaching? Or will they fold their hands in listlessness and say, "The time is not yet come, the time when the Lord's house should be built."

Believing, as we do, that the church in her distinctive capacity, is the only authorized organ of missionary operations, we propose becoming auxiliary to Synod, to furnish them with pecuniary aid in spreading the gospel in heathen lands. We earnestly entreat you at your present session to take the subject into consideration: and may the God of missions guide and direct you in your decisions.

The Massies Creek Female Missionary Society was organized Jauuary 2nd, 1837. The object of the Society is to gain information on the subject, to excite a missionary spirit, and also to raise funds for the support of foreign missions. Society at a late meeting passed a resolution that all funds on hand, and to be collected, be placed in the hands of the Presbytery of Miami until said Presbytery, or the Associate Synod, shall take definite action on the subject of foreign missions, and that society inform Synod of what it has done. In compliance with

this resolution society has placed in the hands of the Presbytery of Miami of Ohio $82.41, which can be had at any time it is called for. Society though small is now in successful operation; it has at no period exceeded twenty, the majority of the congregation having been deterred from espousing the cause on account of Synod not acting on the subject. We feel confident that were Synod to take some decisive measures on the subject, the congregation would unanimously "come up to the help of the Lord against the mighty."

By Order of Society.

JANE MOODIE, President.
MARY L. CASSIL, Secretary.

Our Agricultural Department.

The Women's Board has just received the reports of the first year's work on the Alabama farm, and knowing how anxiously and with what interest the whole church is watching this work, the corresponding secretary is instructed to send in an account to the MAGAZINE.

As all will remember, it was thought best to begin slowly and work up, and accordingly only 189 acres were leased this year; 113 acres were let for one half share of crop, and 76 acres for money rent. One hundred and forty two dollars and twenty-five cents were received as rent. Forty-four bales of cotton and seven hundred and twenty-five bushels of corn were raised, and also a sum was realized from fodder and pasture. After all expenses were paid, a check for eight hundred dollars was sent to the Board by the superintendent.

Of course the expenses deducted do not include the equipment of farm implements furnished in the spring.

While realizing that it is only a very small beginning, and that it will necessarily be experimental for a time, yet the Board is highly gratified with the results of the first year and feels encouraged to push the work still farther. Believing that the "Master of the vineyard" has marked it with his approval, we shall endeavor to be His vine-dressers, asking direction in all things and giving Him the glory.

No doubt all are wanting to hear from the school building and Teachers' Home at Camden, Ala. We hope ere this reaches you they will be well under way. There has been some difficulty in getting a clear title to the land; the heirs are scattered widely, and some of them do not see the necessity of giving a quit claim. So we have to be patient, but hope soon to be ready to push the work. The plans are all ready and a contractor agreed upon; so that as soon as the deed is all right the contract will be given.

Another matter we want to call attention to is in regard to the needs of those at Knoxville who lost so much by the fire. Miss Wallace writes that they do not wish a special plea to be made, as almost all have friends who sent at once to relieve their present needs, and that, with what they had heard of as coming, would be sufficient to meet all demands. We say this that all may understand and not forget those mission stations which have so many needy, and which especially need your help through these months.

C. JANE VINCENT, Cor. Sec.
Allegheny, Pa., Jan. 5, 1897.

Rev. Banister, working in the province of Foochow, China, recently baptized eighteen lepers, including children. A missionary who was present at the service called it "a truly wonderful work of grace. It was most touching to see these poor creatures, marred and maimed by the ravages of this terrible disease, coming forward and testifying of their faith in the Lord Jesus as their Saviour."

FOREIGN NEWS BUDGET.

Miss Leanora McDowell gives the following from Alexandria, Egypt:

November has not been a very healthy month here. Almost every one has had an attack of cold. One of our teachers has been out of school several days on account of illness, and a great many of the children have been sick; consequently the attendance during the latter part of the month has fallen off somewhat.

Rains have come, and the streets of Alexandria are in a miserable condition, especially around the mission house. It was, therefore, thought best to discontinue the Wednesday evening prayer-meeting, in the mission house, for a time and have preaching in the church every Tuesday. We trust the Lord's blessing may be upon these meetings and that much good may be done.

The boxes belonging to the new missionaries have just arrived, and Rev. and Mrs. Sowash are busy unpacking their goods and putting their house in Moharrem Bey in order.

Word has been received from the ladies who are on their way toward our shores. They left England the 24th and we look for them in Alexandria early in December.

Miss M. A. Smith gives news from Cairo:

In going to the new school at Fum El Khaleeg, my teacher and I have been in the habit of reading the Scriptures to the women who may be with us in the third class compartment in the train. Our experiences have sometimes been very interesting, and we hope that many of the poor women have received some spiritual benefit in this way. Not long since we met five Moslem women in the train, two of whom interested me very much. They were clad in very poor, coarse garments, and seemed to be in great distress of mind. Under the seat, lying asleep, were twin boys, (perhaps five years of age,) each of them clad in a single garment (which had once been white) of muslin. On their heads they had little white caps made of the same material. These children, with their mother and grandmother, had come from Mansourah, and were on their way to the penitentiary to see their father, who is a prisoner there. The women told us their pitiful story, and seemed to be comforted as they listened to the heavenly message from God's Book. We soon reached our destination and said good bye, perhaps never to meet them again until the great judgment day, and it may be that they will never again hear the word of God.

The prayer-meeting in the new school is well attended and after it we go to a camp of Bedouin Arabs. After reading a portion of Scripture and singing a Psalm or two (of which they are very fond) we returned to the R. R. station. Lately some of the Bedouin women followed us, and one of them begged us to pray for her.

In this, and many other ways, the seed is being sown. Pray the Lord to send a bountiful harvest and also many more laborers to help gather the harvest.

Mrs. Elizabeth Giffen gives further news from Cairo:

The past two weeks have been busy ones for us all. Dr. W. W. White has been giving two lectures daily. His addresses have been very helpful to us all. With his family he leaves here tomorrow (the 10th) for Ismailia where they are to take ship for India.

We heard this evening of the arrival in Tanta of Drs. Watson and Lawrence. Miss Teas remained in Alexandria and will come on to Cairo on Thursday. "May their coming to this land be a blessing to many."

Mrs. E. M. Giffen writes from Assiout:

The traveling season has begun, yet very few have come up as far as Assiout. Dr. Harvey's brother and wife from Detroit, Mich., recently spent two days with us in Assiout. Mr. Carson left here this morning for Luxor. At the summer meeting of the Association he was located in Luxor for the winter.

After a good deal of searching, Dr. Henry has at last succeeded in getting a house for a hospital; though not very well adapted to hospital use, it is the best that could be procured.

Miss Dickey is just recovering from an attack of influenza. There are several other cases in Assiout.

Communion services are to be held in the College in a few weeks. Eight of the school girls have asked to be received into the church at that time.

We have had some cloudy weather, but there has been no rain yet. Before this time last year we had had several wet (may be damp would be better) days. We do not enjoy rain in this country, and are glad when a winter passes without it.

Mrs. Nichol gives news from Luxor:

In this district, the several departments of work have been moving on with the usual "ups and downs." Though there is nothing remarkable to report this month, a few items will remind you that we are working on.

The Luxor boys' school is succeeding under the charge of the new teacher. The girls' school of Aswan and Kous are growing in numbers and interest. Mr. Nichol conducted communion services at Kena, and two women united with the church. The work upon the new church building continues.

Last Sabbath new recruits were taken from Luxor and vicinity for the army. As usual, hundreds of men, women and children stood upon the river bank crying bitterly as the young men were taken off in little boats. What a crowd gather in a very short time! Among the women not a face did we recognize, except that of our milk-woman. She was making a great ado, not because the young men taken away were relations of hers, but because they were from her town. Altogether it was a sad picture. I dare say, few of that body of men, and not *one* of the women, know the way of salvation. Who will send them "the light?"

We know the readers of the MAGAZINE always enjoy glimpses of Oriental lands and people, as seen through the eyes of new missionaries; so take the liberty of giving them a glance over a recent letter from Dr. Caroline C. Lawrence, which says:

Tuesday morning, December 8, we entered the far famed harbor of Alexandria, Eagerly we scanned the faces of the crowd gathered at the landing, if perchance we might discern some one of missionary aspect. By the aid of some of our fellow passengers, who were Anglo Egyptians returning from a summer's stay in England, and who knew many of our missionaries, we were enable to single out Rev. McFarland.

The custom was a simply managed affair, and

soon we were rattling along over the streets of Alexandria. At the mission house we were most cordially welcomed by Mrs. McFarland, and also introduced to Miss McDowell and Miss McMillan. Mr. Giffen arrived just after dinner to escort us to Tanta. Taking the 4 p. m. express, we went spinning along through the land of the Pharaohs toward our new home. Dr. Watson and I became so absorbed in the novelty of the people, the country, and the beauty of the sky and clouds as the sun neared toward its setting, that we entirely forgot to feel home-sick, or that we were strangers in a strange land. If there had been any such feeling lurking in our hearts, it would have been dispelled by the kind greeting of Mrs. Giffen and the cheerfulness of her home.

Tanta has quite exceeded our expectations as to size and appearance. The information gained from encyclopedias, and other accessible books, was far from accurate. The special interest in Tanta to us is, that it is an entirely Egyptian city, while Alexandria and Cairo are somewhat Europeanized.

For the first few days we wanted to simply stand by the window and gaze at the curious sights. The men in their long flapping robes and little turbans, the women in their black gowns and veils, the little children tumbling about in all stages of dress and undress, the absurd little donkeys trotting about in all directions, the camels laden with cotton, lumber, and all sorts of things, mincing along the earth roads, were subjects of constant interest.

We are much pleased with the people of Tanta. The second evening after our arrival quite a number of the native Christian people gave us a welcoming call. While we could only answer their courteous greetings with our sweetest smiles, we appreciated their interest in us. We have already had a few patients and are praying that God will soon permit us to meet Mohammedan women in their homes.

Today we began on the Arabic, and hereafter there will be little danger of time hanging heavily on our hands.

India.

Miss Embleton writes of camp work and annual meeting:

We are just about flitting, (the we in this case being Dr. Martin, and his daughters, Mame and Josephine, Mr. Ballantine and myself,) out to camp again. We were out the first of the month for a short time, and came in last week to meet Josephine and the rest of the new people. I think Dr. Martin must feel very rich, having two daughters with him now. We are so glad to see them all and to have Miss Anderson back with us. Miss Hill has the honor of being the tallest lady in the mission, though some of us crowd her rather closely.

Annual meeting is over, of course, and we did have such good and helpful meetings. Last year's new people are all located and ready to begin active work, or, I should say, have begun. The McConellees have charge of district work in Rawal Pindi. The Kyles go "way down to Jhang." Miss Dickey is associated with Miss Anderson and the Gordon's at Gurdaspur. Miss Fannie Martin is with Mr. and Mrs. Anderson at Zafarwal, and Miss Morrison has charge of the city work here in Sialkot. The Ballantines take Dr. Martin's place here in Sialkot when he goes home in the spring. Mr. Ballantine goes out with us now, and Mrs. Ballantine and wee Agnes will join us when the latter has added a few weeks to her age and experience. We rejoiced last year over the splendid band of recruits you sent us, but, ah me, when it came to filling the places they were all too few. Now when God has done so much for us, when he has stirred the hearts of the people as never before, shall we not feel anew the responsibility that rests upon us to do our part in supplying the instruments through which he may work his will to the salvation of India?

There is every prospect of a terrible famine in India unless rain comes very soon. Indeed there is actual want already in the cities of the Punjab, and we are told of pitiful cases in the southern part of the country; people are starving and the grain merchants are holding their grain for a higher price. It is a question in all our hearts what the masses are to do. We can only deal with the few aronnd us.

Miss White tells of the week's services they have been having at Pasrur.

Miss Josephine White tells of work in Pasrur and district:

The catechists of this district and many of their wives have been here for a week's instruction and prayer, before going out for the winter's work. At 10 a. m. we all meet together in a tent and have a service, which lasts from that time uutil 12 m., or if the meeting seems unusually interesting, as late as 1:30 p. m. After that we have separate meetings for the men and women, Mr. Lytle holding the meeting for the men in the tent, and the women coming to our veranda, which has proved to be a very good place, as the non-Christian village women who pass seeing such a company of women sitting together would come and listen to what was being said. The meetings were all very interesting, the last ones especially so.

The women took great interest in their own meetings, and the way some of the women prayed was very inspiring. In the evening again at 7 p. m., we all meet together in the tent. We have a busy time with the three meetings in the day, but are very thankful we could have this time together before going out into the district. Sabbath we had a most enjoyable communion service.

Mrs. Anderson writes from Camp Depoki:

You have heard something of the blessing which has been poured out upon our people during this year. Thus far it had only been upon the workers, evangelists, ministers and school children. We have just had the pleasure of attending a conference at Pasrur, which Mr. Lytle had for his workers and their wives; and as we saw the wonderful manner in which God was pouring out his grace upon the workers, we desired more and more to bring this blessing to our village Christians. Although they are very ignorant, surely God chooses the weak things of the world to confound the mighty, and the foolish things of the world to confound the wise; and we expect Him to bless our people.

We were rather disappointed in coming to this place; the people of the village were formerly so promising, but now they seem so cold. God only seems to be showing us that there is nothing but the quickening of His Spirit which will make these dry bones live. During the summer the heathen have very severely persecuted the Christians, and the Christians have tried to serve two masters in attempting to appease them, thinking to remain Christians in their hearts and outwardly not, and coldness is the logical consequence. Last night and night before, however, God's presence seemed evidently with us in our meetings, and we are encouraged to hope now for better things, for "He is able to make them stand." A missionary at home writes that the missionaries are earnestly prayed for, the heathen always remembered, but the native Christians seem to be forgotten. They seem to claim God's promise for them, and expect Him to fulfil it.

Miss Ella Gordon writes from Jhelum:

Delightful weather we are having. The days are not uncomfortably warm and the nights cold. After the summer's severe heat we welcome winter's cold breath. But no rain yet! On account of famine prices, the poor find it difficult to make a living. Although the Deputy Commissioner has issued an order that grain shall not be sold for more than a certain set price, yet the grain sellers join together, and by bribing the men whom the Deputy Commissioner has appointed to look after this work, won't let the people have grain without paying more than the appointed price. One woman said to me: "We will eat as long as God gives us something, then we must die." To-day the grain is a pound dearer than it was yesterday. We are hoping and praying for rain.

After another pleasant Annual meeting the missionaries are all back again at their different stations, ready to begin another winter's campaign. Some have gotten out into tents and others are making preparations to get out soon. From my experiences in district work last winter I find that Jhelum is by no means an easy district. The salt range crosses this district making parts of it very difficult to reach. The villages are much more scattering than in other districts, and we have not one village containing Christians (I mean excepting workers.)

I remember in one village in which we found one inquirer, and it seemed such a pleasure, such a relief too, to see one person who was glad to see us. Bigoted most of the people are, bigoted Mohamedans, bitterly opposed to Jesus Christ as the *Son* of God. It is by no means pleasant to be confronted by a lot of angry Mohamedans thirsting for your blood and ordering you to leave their village, and it is just *dreadful* to be called a pig by a Mohamedan. One man said to the Bible woman who was with me, "We won't listen to *you* read, but if *that pig* reads we might listen;" I have seen women when listening to the parable of the Prodigal Son at the word "pig" screw up their faces and spit, and yet at the least provocation they will call their children and their cattle by that dreadful name.

This man who called me a "pig" began making fun of our style of dress too. "What queer dresses they wear; so plain in front and all bunched up in the back." At one village a woman came running from another village which we had just visited crying, "Don't listen to these people read. It is a sin to listen to them." On leaving the village they called after us in the manner they call dogs.

These are a few of the unpleasant experiences in Jhelum district. The seed is being sown, however, and who knows how great the harvest may be!

We also give a few extracts from a letter by Miss Kate A. Hill, one of the new missionaries, who writes from Sialkot:

We arrived here safely Nov. 11, at 10 p. m. Dr. Martin and his daughter, Miss Embleton and Miss Dickey, met us at Lahore, where we separated from Miss Anderson, who had been assigned to Gurdaspur. She will go out into the district work at once.

The journey up country was very pleasant, and we were *not cold*. Our party found sixty letters at Bombay, all welcoming us to India, and I think every letter contained the advice to be provided with plenty of blankets etc, so as not to be cold or take cold, and we claim to have been an exceptional party in this respect. We were not expected so soon. The long journey was exceptionally short in the matter of time, lacking two days of seven weeks from the time we left New York.

Rev. and Mrs. Crowe and myself are to be at the north compound in Sialkot with Mr. and Mrs. Caldwell, and Miss Morrison will be my companion. Though very much better Miss Morrison is not considered strong enough for district work; so she has been given charge of some work in this city.

We have already begun on the language; have learned the alphabet and gone over the first three or four pages of the primer. Our munshi is from the Training Institute, and Mr. Caldwell is also to give us one lesson a week, which is considered a great privilege. Writing lessons began to-day.

On Sabbath we went to Sabbath-school at the Training Institute. Of course we could not understand a word, but we enjoyed seeing the boys. Mr. and Mrs. Ballantine, Mr. and Mrs. Crowe and myself formed ourselves into a Bible Class, and Mr. Crowe will be our teacher. At four o'clock p. m., we went again to the Institute to hear Mr. Caldwell preach to the boys, and at six attended English services for the soldiers, conducted by a Scotch missionary. This evening we went to see the boys at the school eat their supper and had a taste of their food, which was very hot with curry.

Tomorrow is foreign mail day, and we are hoping for letters from home, as we have received none since our arrival.

HOME MISSION CORRESPONDENCE.

WARM SPRINGS, OREGON.
December 25, 1896.

EDITORS OF MAGAZINE:

I am called upon to write a great many letters for the Indians, most of which are only of local interest, but the one I herewith enclose is out of the usual course, and I have thought it might be interesting to the readers of your MAGAZINE. The Piute Indians were at one time such a powerful and warlike tribe that the government divided them up into several small bands and located them on as many different reservations. Those on the Klamath reservation, in Southern Oregon, have a leader or chief by the name of Ocheho, who for some cause has with a number of his people gone off the reservation, and when asked by the agent to return

has refused to obey. Mr. Charlie Pitt, an Indian on this reservation, hearing of it and learning that Mr. Emery Ocheho's agent was about to ask that soldiers be sent to compel their return, came and asked me to write a letter for him to some of Ocheho's influential friends. Mr. Pitt cannot read, having been a slave when young, and has never had any chance to attend school. He speaks very good English, in addition to several different dialects, and is in many respects quite an interesting and remarkable person. I have written just as Mr. Pitt dictated. I should also add, that Mr. Pitt is, and has been for some years, the regular interpreter for the United Presbyterian mission at Warm Springs.

J. A. SPEER.

WARM SPRINGS, OREGON.
December 15, 1896.

BROWN PO-MOAX, YAINAX, OREGON.

Dear Friends:—This letter I write for you, your father and brothers and also to Jackson Henry. I have heard of the trouble between Chief Ocheho and Mr. Emery, the agent of Klamath reservation. I am very sorry to hear such news and wish to do something to settle the matter if I can. I cannot go to that reservation myself, and when you read this letter I want you to do all in your power ty persuade Ocheho and his followers to submit to the agent and come back to their former home on the reservation.

The government does not want to quarrel and fight with the Indians, but it only wants to educate and lift them up to a better and happier way of living. There are two kinds of white people in this country, the bad and the good. The former of these are not our friends, but are all the time trying to get us into trouble and injure or wrong us. There are good white people, however, who are our friends, and are every year doing a great deal to help us. Bad white people tell the Indians to keep off and away from the reservation, and do all they can to make us bad friends to the agents. They do this for several reasons. One is that they can have us work for them and then cheat us out of our wages. Another is that they may be able to debase and ruin our wives and daughters. Then another is that they can sell whiskey to us just as they wish. Now it ought to be plain enough to the Indians that these people can not do this so easily if we stay on the reservation. The agent is appointed by the government to protect us against those who will wrong us in any way, but he cannot do this unless the Indians stay on the reservations and are friends to the agents. I know these things to be true, for the bad whites do so here and everywhere through this country, and I wish none of our people would listen to such advice or have anything to do with them. I hear some Indians say it is better to go on the war path than to stay on the reservation and submit to the agent. Now that is just what those whites want, because when soldiers are sent to fight the Indians that makes good times for them, as they, can then sell their horses, grain and beef at big prices. They cannot do this if the Indians stay on their reservations, and so they try to have us quarrel with the agent and go on the war path.

I am sorry that so many of our people are deceived by these bad whites, who are not and never were our friends. Both the Indians and all good white people suffer when there is war. We all know when Indians go to war they kill everybody, whether guilty or innocent. It is dreadful to think of the suffering which war brings to women, little children and helpless old people, who cannot defend themselves. I will have to tell you, in an Indian way, what the United States is, so you can have an idea of how use-

less it will be for us to fight.

This is a far larger country than some of us suppose. It has four corners, just like any small piece of land. Now if we were to start on our ponies at one corner and travel to the next, and then on to the next, and in that way on around to the place where we first started, it would take about four years for us to make the long journey. This will give us some idea of how many people there are living in this country. The Indians might as well undertake to fight the sun and try to make it stop shining as to go to war with the United States. The government is strong enough to surround all the Indians in the country, put them in a corral and starve them to death, if it wished to do so. It would not need to shoot one of us, in order to kill all of us.

God has told us in his word, the Bible, "Thou shalt not kill," and when I think of how many wars there have been in this land it just chills my blood. When Cain had killed his brother Abel, God said to him, "Thy brother's blood cries to me from the ground." Why did that blood cry from the ground? Because it was the blood of an innocent person. Now in every Indian war there is more than one innocent person killed, and God requires this innocent blood at the hand of us Indian warriors, or whoever has brought on the war. This is why I want you, my friends, to do all you can to keep those Piutes out of trouble with their agent and from going on the war path.

When Christ, the Saviour, came to this world a little babe, the angels from heaven sang this song, "Peace on earth, good will toward men." That is what the Saviour of the world wants. Yes, Jesus wants peace, and he requires us all to work for it. We should carry this good word of "peace on earth" to all the people we can. This is our duty, and our Father in heaven will require it at our hands if we fail. I wish you all well, and will be glad to hear from you to know how this matter turns out.

Your true friend,

CHARLIE PITT.

YOUNG PEOPLE'S DEPARTMENT.

'Broidery Work.

(*Seletced.*)

Beneath the desert's rim went down the sun,
And from their tent-doors, all their service done,
Came forth the Hebrew women, one by one.

For Bezalleel, the master, who had rare
And curious skill and gifts beyond compare—
Greater than old Mizraim's greatest ware,

Had bidden that they approach at his commaud;
As on a goat-skin spread upon the sand,
He sat, and saw them grouped on every hand.

And soon, as came to pass, a silence fell;
He spake and said: "Daughters of Israel,
"I bring a word—I pray ye hearken well;

"God's Tabernacle, by his pattern made
"Shall fail of finish, though in order laid,
"Unless ye women lift your hands to aid."

A murmur ran the crouched assembly through,
As each her veil about her closer drew:
"We are but women! What can women do?"

And Bezalleel made answer: "Not a man
"Of all our tribes from Judah unto Dan,
"Can do the thing that just ye women can.

"The gold and broidered work about the hem
"Of the priests' robes, pomegranate knop and stem,
"Man's clumsy fingers cannot compass them.

"The sanctuary curtains that must wreathen be,
"And 'bossed with cherubim, the colors three,
"Blue, purple, scarlet, who can twine but ye?

"Yours is the very skill for which I call;
"So bring your cunning needle work, tho' small
"Your gifts may seem, the Lord hath need of all."

O, Christian women! for the temple set,
Throughout earth's desert lands, do you forget,
The sanctuary curtains need your broidery yet?

REV. JAMES McFARLAND FULTON, D. D.

"He dipped his pen in his heart's wound
And sobbing wrote, and so was crowned."

"The young people of the United Presbyterian church, who in years past received strength, light and comfort from his ministry and writings, rise up, with his many other debtors to bless his memory."

* *

"'Do something for somebody and give God the glory,' was the motto he gave to our young people, and his own life was a continuous illustration and emphasis of what he urged upon others."

* *

"Better than a monument of marble or granite is that which is laid in the love and confidence of the people. Such a monument Dr. Fulton erected in Allegheny, Pa., in the three benevolences of our church, and in Henderson, N. C., as in every field he loved and where he labored."

THE NATIVE PEOPLE OF THE UNITED STATES.

MRR. JENNIE C. ALTER.

QUES. 1—Are the native people of the United States one race?

The Indians, the Eskimo and the South Coast people of Alaska represent three distinct races.

2.—What is known of their origin?

Nothing conclusive. It is only evident that this country has been their home for centuries. The coast people of Alaska, and some other Pacific tribes, doubtless found their way here by means of the Aleutian Islands or Behring strait; but the Indians may have crossed the Atlantic, as nearly all the tribes of this race once lived near that ocean and moved westward to their present localities.

3.—What are some traits of Indian character?

They are dignified, loyal, courageous, cautious; ready to avenge a wrong, and have an indomitable spirit that has never submitted to enslavement.

4.—What is their color?

Brown; the title "*Red Man*" probably originated in the almost universal custom of painting their faces red.

5.—What is the number of the native people of the United States?

Three hundred thousand.

6.—Where are they located?

About eighteen thousand Eskimo are on the north-west coast of Alaska and ten thousand Aleutes and Thlingits on the south coast. Of the Indians there are fifty thousand of different tribes in Indian Territory, twenty-five thousand Sioux in Dakota, and, excepting a few scattered tribes, the others are in the region of the Rocky mountains and on the Pacific coast.

7.—How many languages have they?

There are, including the Alaskans, at least six, having many dialects. They also have an intertribal sign language.

8.—What of their government?

They were governed by tribal and intertribal law maintained from generation to generation, and strictly enforced by a council of the people.

9.—Is this law still maintained?

With the Indians it is restricted or annulled by treaty with the United States government. The Alaskans are not recognized as Indians, and hence have equal rights with other citizens of the territory.

10.—What of the occupations of their old life?

Schoolcraft says: "The duties and labors of Indian life are equally, and not as has been generally supposed, unequally divided between the male and female. There is a great deal to mitigate the severity of judgment with which the labor-hating hunter has been visited. * * He had the most important part of the relative duties of Indian life to sustain. * * * The lodge was a province in which he acknowledged the woman's right to rule, and in which his pride and manliness exalted him above the folly of altercation. * * * The lodge was her precinct, the forest his." Much of his time was spent in defending his home, as well as providing for it. The children of both sexes were carefully trained for their respective duties of providing and preparing the food and clothing.

11. What of the occupation of their new life?

The employment of the hunter disappeared with the game, but the woman's work was increased, and for a time, it seemed that the entire burden rested on

her; but as the Indian becomes adjusted to his new surroundings, he resumes the responsibility of providing for his household. They are generally occupied with farming and stock-raising.

12.—Why do some of the tribes receive annuities?

According to treaty, they have received annuities in money, rations, or implements, in compensation for land ceded by them to the government.

13.—What is their present legal status.

The Dawes bill has made provision for land in severalty and citizenship, but their isolation, inexperience, and the adverse condition of their surroundings, make it difficult for those who accept its provisions to receive its benefits.

14.—How many government schools are there and how are they maintained?

There are one-hundred and fifty seven boarding schools, one hundred and twenty-five day schools and nineteen non-reservation schools. In many of the treaties, the government agreed to educate the children, in addition to the annuities the tribes were to receive in exchange for their land. Some of these schools are a partial fulfillment of that agreement, others are supported from annuity funds.

15.—What was their religious belief?

The Indian believed in a supreme being, whose power was manifested in all created things; that he had revealed to their fathers the knowledge of a future life and the laws which were to govern them here. They worshiped him directly in many of their religious ceremonies; but sometimes through plants and animals whose communication with him they believed to be less broken than their own. There was very little demonism and witch-craft in their religion as compared with that of some of the Alaskan tribes.

16.—To what extent have they been instructed in the Christian religion?

Some work was done in early days among the tribes in the far east, and about sixty years ago the first missionaries were sent to those west of Mississippi in response to an appeal from them, but there are many tribes yet without the Gospel.

17.—What are some of the visible results of the work of these first missionaries?

Their influence is still felt in many places where there is no present organization, and there are strong active churches in Dakota, Idaho, Indian Territory and elsewhere, some of them supporting native ministers in less favored places.

18.—Have the neglected tribes ever expressed a desire for instruction in God's word?

Nearly all of them have made the plea repeatedly. Some who asked for it have been swept away by intemperance and vice without receiving it. Earnest, importunate appeals still come from Alaska, and are echoed from Montana to Arizona. At least forty thousand of these people have never heard the good tidings of great joy, and more than twice that number are under Roman Catholic instruction.

19.—What are some of the difficulties of mission work?

While the Indian's belief in a supreme being makes them susceptible to Christian influence, many of their customs hinder their spiritual progress and are inconsistent with Christian liviug; but this is not to be compared with the curses imposed by multitudes of our own race who profit by their degradation.

20.—What is the extent of Protestant mission work?

There are sixty-one mission schools supported by the various denominations,

with four thousand four hundred and eighty-four pupils. Many of these are boarding schools, and several are thoroughly equipped training schools, where the pupils are instructed in trades and many useful employments. There are seventeen thousand communicants in the native churches and these contributed last year more than twelve thousand dollars toward the work.

To be continued next month.—A map will accompany the next exercise.

Thank-Offering Service for the "Ingathering."

Universal Praise—Bible Songs. Selections 6:1-3.
Remarks by Leader—"Our Tenth Thank-offering."
Responsive Scripture Reading—"Giving of Thanks."
Bible Songs, 169.

We should present our offerings from—

A Joyous Spirit,
A Loving Spirit,

A Chastened Spirit.

Bible Songs, 38:2, 6, 7.
Paper (or address) "The Spirit of Faith in the Unseen—In Our Giving."
Bible Songs, 187:3.
Prayer Service.
Song of Thanksgiving. Bible Songs, 167:1, 9, 10.
Responsive Scripture Reading—"The Thank-offering."
Song of Invitation.—Bible Songs, 132:1,3,6,7.
(Giving of Offerings while congregation sing.)
In concert—1 Chron., 29:13, 16.
Consecration Prayer.
Praise God—Bible Songs, 163:1,3.
Announcement of Thank-offering.
Doxology—"Hallelujah Praise Jehovah. Bible Songs, 217:1,3,7.

To Women's Missionary Societies:

The above programme is the one used with much acceptance at the W. G. M. S. last May at Erie, Pa. It will soon be on sale in leaflet form, with the responsive services given in full, at 824 Liberty st., Pittsburg, Pa., the price per 100 to be published later in the church papers and in the March No. of the MAGAZINE. MRS. MARY CLOKEY PORTER.

EDITORIAL.

The Thank-offering.

"All things belong to Thee, and of thine own have we given Thee." Give the Thank-offering? Certainly—why not give it? If ever people had reason for giving it we have—for mercies counted and uncounted; for benefits acknowledged and unacknowledged; for blessings sought and blessings bestowed without the asking; given to us who live in the full blaze of the Gospel light of this nineteenth century; given to us who are not a whit better by nature than the poor little child-widows of heathen lands, who have everything but the life crushed out of them, or the pitiful daughters of Islam, who have no souls and only gain heaven by being asked for by their husbands; or the afflicted Armenians, who prefer death to recantation. Surely the "great cloud of witnesses on the other side," which is being so rapidly recruited from this and includes many a faithful giver to the Thank-offering, would join us in the song,

"To Thee Thank-offerings I will give
And on Jehovah's name will call."

The demand for sending the Magazine to needy portions of our own and foreign fields was never greater than now. One can hardly do a more welcome service than by helping to swell this fund, which will enable the management of the Magazine to do still more in this direction.

From the W. M. S. of the 1st U. P. Church, Cleveland, Ohio, Rev. T. H. McMichael, pastor, comes a beautiful booklet containing programmes for 1897. These programmes are full and varied and evidently the society is working enthusiastically.

The MAGAZINE acknowledges a new obligation to Dr. R. J. Miller for picture of Dr. J. M. Fulton, which is appropriately embodied in the Y. P. Department.

An effort by the agent of each congregation to secure one or more new subscriptions would result in a large increase in our circulation. It is hoped all will make the endeavor.

A friend tells us that a field-glass and telephone, presented by some of the home societies, are sources of great comfort to Miss Reed in her isolation. With the former, she can look down into the city and also across to another mission home on neighboring heights, and by means of the latter she can talk with the friends there. Her home is near Lucknow, and she and her missionary associates are planning for a "Relief of Lucknow," as much greater than the historic one as heavenly things are greater than earthly things. The *relief* is as sure as God's promises, and he who reads the signs of the times may already exclaim, with the Scotch lassie, "Did na' ye hear them coming? Did na' ye hear them coming?"

Mrs. J. G. Moffatt, in the *Associate Reformed Presbyterian*, gives an interesting account of the way in which the missionary society of Chester, South Carolina, conducts its meetings, and the means used to keep up the zeal and interest of the members. Among many other good things she says:

Our Society takes two copies of the Women's Missionary Magazine of the U. P. Chuch. We find literature indispensable in order that our interest may not flag, nor our zeal abate. These magazines are passed from one member to another according to a written list pasted on the back, just as in a circulating library. In this way every member of the society reads the magazine each month.

Notice to Presbyterial Secretaries.

The President and Executive Committee of the Women's General Missionary Society, now preparing the programme for the Indianola Convention, are anxious to have a list of the delegates thereto, and ask that secretaries will kindly forward to them *at once* the names and addresses of their delegates, in order that places on the programme may be filled by representative persons. For names and addresses of the president and chairman of Executive Committe, to whom these names are to be sent, see second page of the cover of MAGAZINE.

MARY W. PORTER, Sec'y W. G. M. S.

Knoxville Summer School.

All who can do so, are cordially requested to make arrangements to attend the summer school for bible study, to be held in Knoxville College, Knoxville, Tenn. The term will begin June 17th and close July 3rd, 1897. Both sexes and all races will be welcome. The school will be conducted by Evangelist Rev. H. H. Bell, assisted by members of the college faculty and others.

REV. J. S. MCCULLOUGH, Pres,t.
PROF. J. R. MILLIN, Sec'y.

Suggestions for Junior Meetings in March.

SUBJECT, "OUR THANK-OFFERING."

1. What was the first Thank-offering box?

ANS.—Turn to II Kings 12:9, and read. "When it was necessary to repair the temple, Jehoiada, the priest, took a chest and bored a hole in the lid of it, and set it beside the altar. * * * and the priests that kept the door put therein all the money that was brought into the house of the Lord." And in II Chronicles, 24:8, "And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord."

2. What was the answer of the people to the call of Joash?

ANS.—"And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made and end."

3. Was the chest filled only once?

ANS.—"And when they saw that there was much money, the king's scribes and high priests' officer came and emptied the chest, and took it, and carried it to the place again. Thus they did day by day, and gathered money in abundance."

4. What kind of an offering was this?

ANS.—A Free-will offering. "And all the princes and all the people rejoiced, and brought in, and cast into the chest. . . . Thus they did day by day, and gathered money in abundance."

5. Can any work be carried on without money?

ANS.—No. All religious work must have money for its support. In contributing to it we are giving to Christ.

6. How can you fill your Thank-offering box this year.

ANS.—One way to help fill it is by buying less candy and taking better care of your pencils and knives and gloves, so you will need less money for such things.

Let each member tell of some special thing for which she is thankful. (Make this very new and practical, to the little ones especially.)

We urge every Junior to take a Thank offering box this year, and put in a large or a small amount, as often as you possibly can, and you will feel more than repaid for any sacrifice you make, by the blessing God will give you.

Mrs. Mary C. Porter will send you these boxes. Or you can do as one society did, meet together and make pretty boxes of celluloid or heavy white paper tied with baby ribbon, and decorated it you wish. Such an excellent "Thank-offering service," by Mrs. Mary Clokey Porter, for the Juniors' Thank-offering meeting, appeared in the January MAGAZINE, that it seems scarcely necessary to make any suggestions this month, but thinking many Junior secretaries may have their regular meeting aside from the annual Thank-offering, I have given a few thoughts with the Thank-offering box as a subject. H. B. D.

Studies for 1897.

January.—Prayer and Praise for Missions.

February.—Should New Testament Christians pay the tithe.

March.—Feast of Ingathering

April.—The Mountain Whites of Appalachian America.

May.—The Auxiliary Society—its needs.

June.—What is being done and what ought to be done.

July.—The Church's challenge to her young people.

August.—Power of music in Missions.

September.—Missionary Camp-fire.

October.—Our heritage across the seas.

November.—Our heritage at home.

December.—A needy world—a Rich Redeemer.

REPORTS, Etc.

January Report Women's Board.

The first regular meeting of the new year was attended by fourteen members. After the opening devotional exercises, the Foreign secretary reported that a circular had been received from the committee of the Women's Board of Foreign Missions of the Presbyterian Church, asking that a delegate be sent to represent our Board at the conference, to be held in New York City in January. Mrs. Mary Clokey Porter, expecting to be in the East about that time, was appointed.

Letters have been received from the new missionaries who had all arrived at their fields of labor, and were in good health and spirits.

Home secretary reports from Miss McIntyre of San Jose, Cal. Had made 606 calls during the winter and attended 32 meetings. Miss Brooks, Alameda, Cal., 127 calls and 33 meetings; Miss M. J. Stewart, Spokane, 115 calls; Miss Speer, Chicago, 160 calls; Miss Curry. Oakland, Cal., 87 calls. Mr. Speer, of the Indian Mission, wrote for Bible songs; ordered to be sent.

Freedmen's secretary reports a sewing school in each mission, except Camden, Ala., and will have one there when the school buildings are completed. The report of the first year's work on the farm at Prairie, Ala., is at hand. It shows that 114 acres were leased for one half share of the crops and 71 acres for money. Miss Wallace, in speaking of the fire that destroyed the Girl's Boarding Hall at Knoxville, Tenn., says they are not discouraged, but confident as ever that the Lord reigns, and that His work will go on. He will show the way. Miss W. asks that no special plea be made for those who lost their clothing, as almost all have friends who will send assistance, and already boxes and barrels are on their way; so that the emergency is really met.

Thank-offering secretary reports having sent out during Dec. 1668 boxes and 1468 leaflets. 20,000 Thank-offering envelopes ordered for distribution.

Literature secretary reports the sale of minutes and a balance of $28.31 on hands.

At an adjourned meeting of Jan. 12, Church Extension secretary presented application from Newton, Kan., for a loan to purchase house and lot for parsonage. Loan granted. Three notes paid in full since Dec. 1st, amounting to $400.09.

Junior secretary reports 3 new societies and 309 new subscribers to Child's paper; total subscribers to date, 1090. The grant of $1000 made to Waitsburg Academy in June 1892, was, on application of Treasurer Rev. W. A. Spaulding, of Spokane, ordered to be paid.

Receipts of Treasurer to Jan. 1st, $3329.66. Disbursements, $3867.78.

MARY W. PORTER, Sec'y.

Question Drawer.

[Address all communications for this department to Miss E. W. Pollock, 284 East 9th street, Erie Pa.,]

QUES.—Can a part of the Tithe be properly used as a Thank-offering?

ANS.—A debtor in paying a creditor would scarcely be justified in designating a part of what he *owed*, as a *gift* in grateful acknowledgement of the loan. "The tithe is the Lord's." We cannot make a gift to God with what we already owe to Him. A contribution cannot be at the same time both a *tithe*-offering and a *thank*-offering.

MRS. H. G. MCKITRICK.

QUES.—Can we as Christians offer an acceptable Thank-offering, if we refuse to tithe our income?

ANS.—Jonathan Edwards once said, "I have been before God and have given myself and all that I am and have to Him, so that I am not in any respect my own." If professing Christians lived a life of such devotion. there would not arise any question as to what constituted an acceptable Thank-offering, and none would refuse a tenth, or a half, of the income if God needed it. The heart must be right with God before any offering is acceptable. MRS. R. B. STEWART.

QUES.—Mrs. Campbell said that societies who do not pay their quota should not give a Thank-offering. Now many societies give a Thank-offering whose congregations do *not* pay their quota; must these give up their Thank-offering? If so, will the $75,000 that is expected next year be realized?

ANS.—You have misunderstood me, or I have failed to make myself clear. I said *individuals* who did not pay their quota should not give a Thank-offering. Missionary societies are neither expected nor required to pay quota; it is not part of their work, and to use missionary society money to pay quota is, in my opinion, a misappropriation of funds. Briefly our position is something like this: every woman in our church should *first* pay her full part of the congregational quota and expenses before she contributes to the missionary, society at all. Her contributions to her society are then over and above her congregational obligations and are consequently not subject to any demands or needs of the congregation; therefore, missionary money cannot be used for congregational purposes, unless by a unanimous vote of all the contributors.

The Thank-offering is over and above all other contributions, and is a sacred matter between the woman and her Master whom she delights to honor. With all the foregoing conditions met, she has a perfect right to give her Thank-offering regardless of the attitude of her congregation to the quota.

The General Assembly has never expected missionary societies to pay "the quota" for delinquent congregations, and would, we feel sure, heartily disapprove any attempt to ask the women for their Thank offering to pay "quota."

No! No! friends, do not be misled concerning this important subject. Pay first all your obligations to your congregation, next your missionary society dues, and then you are in good condition to offer your Thank-offering, which no one has any right to claim but your Lord to whom it is due.

ELIZABETH M. CAMPBELL.

QUES.—A woman may have an *excuse*, but can she have a well grounded reason for not believing in the Thank-offering?

ANS.—She cannot. The reason for *believing* in the Thank-offering is too well grounded to allow of anything more than an *excuse*.

The Thank-offering is additional to the tithe. The tithe is what we *owe*.

But what shall be our acknowledgement of the innumerable benefits received? If to present ourselves ("bodies") "as living sacrifices" be a "reasonable service," surely it would be hard to find a well grounded reason for refusing the "penny a day" Thank-offering. MRS. F. GETTY.

Treasurer's Report.

Receipts for the month of November, 1896.

Foreign.—1st Chicago, 28; Wilton, 7; Peters Creek, 20, 9th Ave Monmouth, 5; 9th Ave Monmouth Junior Union for India, 2.50; Battle Creek, 5; Arkansas Valley Pres, 6; Wheeling, 35, New Athens for Egypt, 10; Southern Illinois Pres., 10; Sugar Run, 10; 1st Columbus for Egypt, 10; Cedarville, 10; Parnassus, 12; Union, 14; Unity, 16; Murrysville to Egypt, 10; Mr. and Mrs. S. C. Gibson, South Dakota, 10.

Foreign Specials.—Media for Sialkot Girl's Boarding School, 12.35; Greenville Lake Pres., 7.50; New Athens Juniors for pupil in Assyoot, 23; Mission Creek, for work in India, 10.

Foreign Salaries.—Miss McCahon, Chartiers Pres., 40; Miss Campbell, Monmouth Pres., 75; Miss Lawrence, Arkansas Valley Pres., 59 50; Miss Fulton, Southern Illinois Pres., 55; Miss Mary R. Martin, Mansfield Pres., 10; Miss Young, College Springs Pres., 11.25; Miss Hogg. 2nd Allegheny Y. P. M. S., 75; Miss Lawrence, by Mrs, E. D. I. Ewing, 20.

Endowment of Beds in Jhelum Hospital India.—Claysville Mission Band, 10;, Wheeling Junior Missionary Society, 40; Neil Ave Columbus Junior M. S., 1 90 also the Cradle Roll 1.25; Cedarville Junior M. S, 2; In memory of Mrs. Cecilia Watson by her children, Mrs. Dr. Sophie E. Johnson and her brothers, 100.

Home and Salaries.—Sharon, 10; 2nd Brooklyn 10; 1st Chicago, 28; Peters Creek, 6; 3rd Washington Pa., 8.10; Cross Roads, 14; Venice, 9; Ninth Ave Monmouth, 5; Pratt Creek, 10; Boyden, 10; Battle Creek, 5; Arkansas Valley Pres., 4 20; Greenville, Pa., 7 50; Martin's Ferry, 10; Belmont, 8; Southern Ilinois, 5; Clearfield, 5; 3rd Xenia, 10; Sugar Creek, 10; Cedarville, 10; Turtle Creek, 10; Elizabeth S. D. Lansing Soc., 8; Laurel Hill, 10; Deer Creek, Allegheny Pres., 10; Sewickley, 5; Sewickley Dorcas Soc., 5;

Warm Springs Indians.—Plain Grove, 2; Murrysville, 4.50; 4th Allegheny, Y. L. A. Soc., 50.

Freedmen's Salary, etc.—Knoxville College Dressmaking Department, 6.78; Cross Roads, 14; 3rd Washington, Pa., 10; Martin's Ferry, 5; Southern Illinois, 5; College Springs, 5; Bethel, Md., 6; 6th Chicago, 8.

Church Extension and Parsonage.—Mt. Washington, 50; 2nd Washington, Pa., 10; Columbus Neil Ave on 3rd Note, 89.10; Coulterville, Ill., on 1st note, 26 50; Denver, Boulevard Ch. to finish, 1st Note, 66.60; Martin's Ferry, 3; Cedarville, 10; Oakland, Cal., on 2nd Note, 69.40; Almeda, Cal., to finish 1st Note, 55.50; Murrysville, 5; 6th Chicago, 9.

Training School Xenia.—3rd Xenia, 5.

Training School Allegheny.—8th Allegheny, 5;

Ministerial Relief.—Wheeling, 10; Murrysville, 5.

Orphan's Home Allegheny.—2nd Mercer, 26; Murrysville, 10.

Aged People's Home.—Murrysville, 10.

Pittsburg Syrian Mission.—Monongahela Presbyterial Society, 61; Murrysville, 4.50.

Contingent Fund.—Westmoreland Pres., 5; Interest on Bank deposits, 359.75; Interest from investments, 236.75; Investments reduced, 300.

Receipts for the month of December, 1896.

Foreign.—Muskingum Pres. 48.50; Portland Mills 2; 2nd Cleveland, 5; Saltsburg, 5; Wheeling 25; Belmont, 8; East Brook, 5; Rock Island, 15; Cherry Fork, 10; Ingram Jun. M. S., 5; North Shenango, 13; Kearney, 15; Cuylerville, 4;

Foreign Specials.—Muskingum Pres. for Armenian Relief, 11.85; 1st Portland Or., pupil Sial-

kot, 25; Mrs. R. E. Adams for Bible reader Egypt, 5; Jamestown, O., pupil Sialkot, 25; 1st New Wilmington for Bible reader India, 37.50; 6th Pittsburg King's Daughter, Sialkot, 25; 6th Pittsburgh Y. W. M. S., Emma Burchfield, McElvern memorial for pupil Assyoot, 50; 6th Pittsburg Junior M. S. pupil Sialkot, 25.

Foreign Salaries.—Miss Fannie C. Martin, O. Y. P. C. U., of Conemaugh Pres., 130; Miss Smith, Kansas City Pres., 48; Garnett Pres, 20; Miss Spencer, Princeton, W. G. M. S., 25; Princeton Christian Endeavor, 45; Duncanville, 10; Miss Lawrence Colorado Pref., 47.50; Miss Corbett, Conemaugh Pres., 100; Miss McMillan, Rock Island Pres., 64; Miss McDowell, Argyle Pres., 275; Miss Buchanan, Monongahela Pres., 100.

Endowments of Child's Bed Jhelum Hospital India.—Utica Pa., Junior M. S., 5; Sugar Run Junior M. S, 5; 6th Pittsburg, King's Daughters, 5; 7th Pittsburgh Junior M. S., 15; Ingram Junior M. S., 20.

Medical Work India.—6th Pittsburgh Junior M. S., 5; 1st Wilkinsburg, 10.

Home and Salaries.—Muskingum Pres., 17; Caledonia, N. Y., 10; Garner, 20; Princeton, 5; De Witt, 7; Albany, Or., 9; Jamestown, Pa., 7; Adamsville, 7; Cochranton, 11; Saltsburg, 5; Wheeling, 40; 1st Xenia, 30; East Brook, 5; Plain Grove, 10; Plain Grove, Y. L. M. S., 10; Davenport, 5; Davenport, Y. L. M. S., 7; Peebles, 6; Pittsburg Oakland King's Daughter, 25; 3rd Pittsburgh Special, 10; Kearney, 15; Philadelphia, North Ch, 20; Garner Junior Union, 4; Olathe, 17.35.

Freedmen's Salaries etc.—Mrs. A. F. Alexander, 5; Knoxville College Dressmaking Department, 17.16; Scotland, 4; 2nd Cleveland for Prairie Bluff, 10; Greeley, Colo., 7; Utica, Pa., 5; Saltsburg, 2; Piper City, 10; Smithville, 15; Mrs. R. E. Adams, 5; 1st Xenia, 25; Sugar Run, 10; East Brook for Miller's Ferry, 5, and for Canton Bend, 10; Plain Grove Y. L. M. S. for Camden, Ala., 15; Harlansburg, 5; Rock Island for Miller's Ferry, 16; Viola, 6.30; Cherry Fork, 9; 2nd Pittsburgh, 51; 3rd Pittsburgh, 15; St. Clair, 20; 1st Wilkinsburg, 20; 9th Pittsburgh, 10; Hamilton Ave Pittsburgh, 5; 8th Pittsburgh Dorcas Sec., 5; Ingram Junior M. S., 5; Olathe, 9.30; North Shenango Mission Band, 5; Rents from the Alabama Mission Farm, 800.

Little Girl's Home Tenn.—1st Pittsburgh 55.

Church Extension and Parsonage.—Muskingum Pres., 6; Mrs. A. F. Alexander, 5; Findlay, O., from rent, 26; Colorado Springs, on loan, 12.50; Topeka on 2nd note, 50; Wheeling, 10; East Brook 5; Davenport Y. L., 6; Altoona to finish 2nd note, 88.70; 6th Pittsburgh, 50; 3rd Pittsburgh, 15; Ingram Junior M. S., 5; Erie special, 15; Cochranton special, 18.

Ministerial Relief.—East Brook, 5; Tranquillity, 5; Pittsburgh 33rd st, 10.

Orphan's Home Allegheny.—1st Pittsburgh Y. W., 25.

Aged Peoples' Home.—McDonald, 7.

Training School Allegheny.—1st Pittsburgh, 3; 2nd Pittsburgh, 2; 3rd Pittsburgh, 3; Shady side, 2; Oakland King's Daughters, 1; Coraopolis, 1.

Education.—East Brook, 5.

Bethesda Home.—7th Pittsburgh, 5.

Pittsburgh Syrian Mission.—Monongahela Presbyterial Society, 58.

Speeial Work.—Pittsburgh, Hamilton Ave, 5.

Contingent Fund.—Interest on investments, 70.

E. J. SLOAN, Treas.

Mrs. Jane Carothers.

The Women's Missionary Society of the Seventh United Presbyterian Church, of Pittsburg, Pa., desire to place on record their tribute of respect and love to the memory of Mrs. Jane Carothers, who departed this life October 29, 1896.

We bear testimony to the noble Christian character of our sister deceased, manifested in her faithful performance of all the duties devolving upon her, in her devotion to the church and her home. Humbly and unostentatiously she performed her part, doing what she could with that cheerful spirit which was born of the Master. Her quiet, cheerful disposition, and her sincere interest in the welfare of all, and her generous liberality and willingness to help in every good work, bear testimony to her high Christian character.

We extend our sympathy to the bereaved husband, who must feel the sundering of a tie that has lasted for nearly one half a century most keenly, and we commend both him and the son and daughters to the grace of the Lord Jesus, who alone is able to sustain and keep them in their great sorrow.

MRS. J. D. SANDS,
MRS. R. M. SANDS,
MISS C. ZAHNESER,
} Com.

Mrs. Anna Barr Telford.

The ladies Missionary Society of Homer City, Pa. U. P. congregation offer the following tribute of respect to the memory of Mrs. Anna Barr Telford, who fell asleep in Jesus July 29, 1896.

WHEREAS, The hand of Divine Providence has removed by death, our worthy Vice President, the beloved wife of our pastor Rev. M. S. Telford,

RESOLVED, That we sympathize with our pastor and his family in this great affliction, and prayerfully commend them to the keeping of Him who looks with tender pity on those he thus bereaves: for he has said, "I will never leave thee nor forsake thee."

RESOLVED, That by her earnest Christian life she has set us an example worthy of imitation, and that we be admonished by this bereavement to have our lamps trimmed and burning, so that when "the Bridegroom cometh" we shall be ready to enter into the joys of a blissful eternity.

RESOLVED, That while we deeply mourn the loss of so faithful and active a member, we realize that it is her eternal gain and that she has only responded to the call, "Come up higher."

MRS. LUCAS,
MRS. CARSON.
MRS. ENGLISH,
MRS. BILLINGSLEE.
} Com.

Mrs. Priscilla Louise Fleming.

The Women's Missionary Society of San Jose, Cal., offer this tribute of love and respect to the memory of our late president, Mrs. Priscilla Louise Fleming, who was called home Oct. 5th, 1896. Patiently through long months of suffering she exhibited that constant trust in her Saviour and submission to the Father's will which are pleasing in his sight; and since it has pleased our heavenly Father to remove from us our sister,

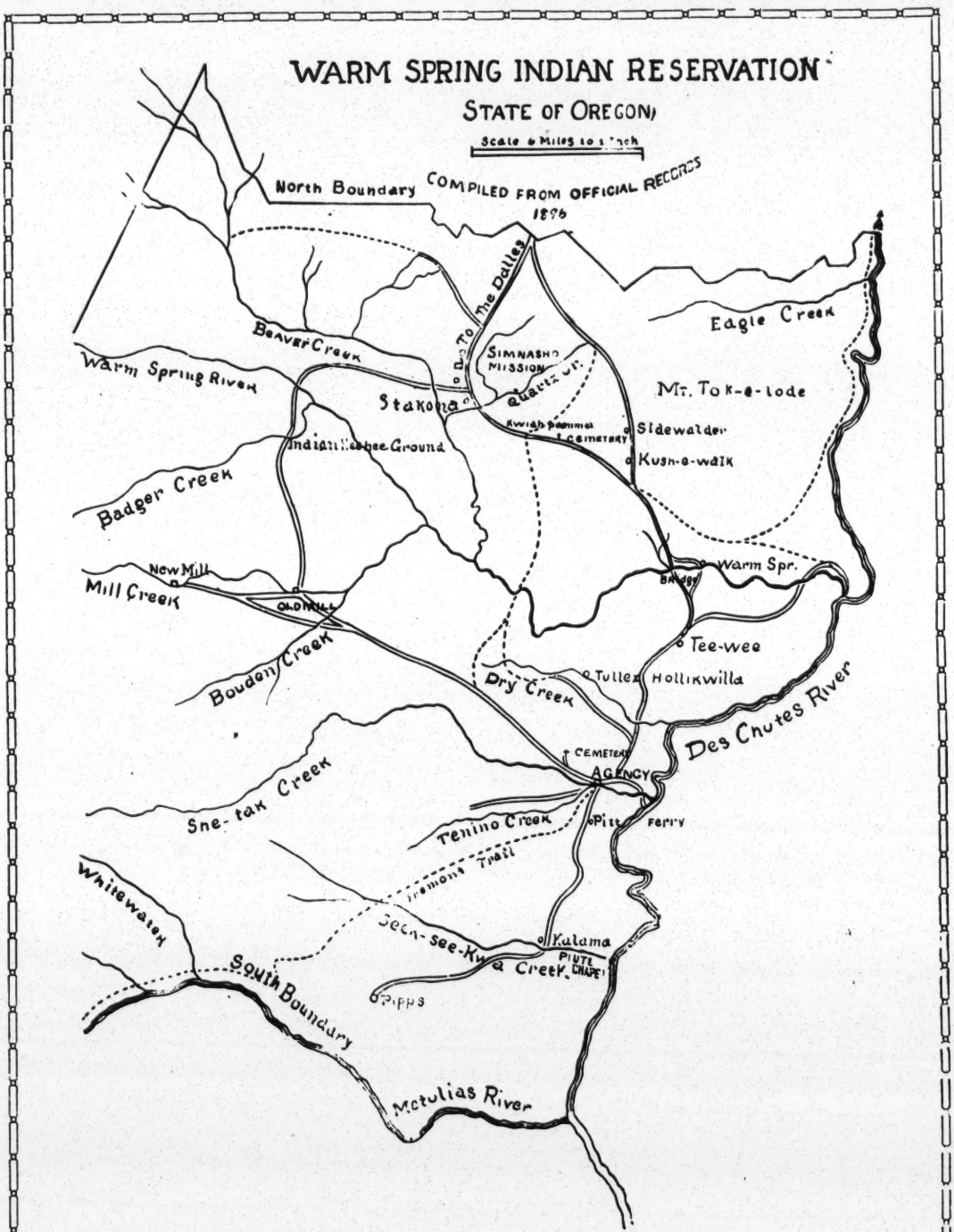
Resolved, That we humbly submit to Him who doeth all things well.

Resolved, That while we keenly feel our loss, we should be encouraged by her long, earnest and faithful life of devoted service to the Master, to be more diligent and faithful in the Christian work she loved so well, and be ready when the summons come to call us home.

Resolved, That we extend our sincere and heartfelt sympathy to her bereaved husband and children, and commend them to the loving ministry of the Comforter and the tender care of the Great Shepherd in whom she trusted.

Resolved. That this memorial be recorded in our minutes, sent to the Women's Missionary MAGAZINE for publication, and to the family.

MRS. M. A. JOYES,
MRS. A. WILSON,
MRS. A. B. CAMPBELL,
MRS. J. C. LYNN,
} Com.



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